

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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AN ADDRESS

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[CONTINUED FROM PAGE 773.]

EXPULSION FROM ILLINOIS.

In September, 1845, the mob commenced burning the houses of the Saints in the southern part of the county of Hancock, and continued until stopped by the sheriff, who summoned a *posse comitatus*, while few but Latter-day Saints would serve under him. The Governor sent troops and disbanded the posse. The murderers of Joseph and Hyrum had a sham trial and were acquitted. A convention of nine counties notified us that we must leave the State. The Governor informed us, through General Jno. J. Harding and Hon. Stephen A. Douglas, that we could not be protected in Illinois. We commenced our emigration west on the 6th of February, 1846. During that month some 1200 wagons crossed the Mississippi, many of them on the ice. Everybody that was able to leave continued to do so until late in the summer, and the outfits with which they

left were insufficient, while the winter and spring weather was inclement, which caused a great deal of suffering.

While the strength of Israel had gone westward, the Illinois mob commenced their hostilities with redoubled fury. They whipped, plundered, and murdered men, abused women and children, and drove all the scattering ones into Nauvoo, then laid siege to the place and bombarded it for three days, killing several persons and wounding others, and peremptorily expelled the remainder across the river into Iowa, after robbing them of the remainder of the property they possessed, and leaving them on the shore to perish.

Their encampment was probably one of the most miserable and distressed that ever existed. All who were able, by any possible means, had got away; those left were the poor and the helpless. Great numbers were sick, and they were without tents or

conveniences of any kind to make them comfortable. Encamped on the foggy bottoms of the Mississippi river, they were scorched with fevers, without medicine or proper food.

In this helpless condition a merciful Providence smiled on them by sending quails, so tame that many caught them with their hands; yet many perished within sight of hundreds of houses belonging to them and their friends, which were under the dominion of the Rev. Thos. S. Brockman and his mob legions, who viciously trampled the constitution and laws of Illinois, and the laws of humanity, under their feet.

The victims continued to suffer until the camps in the west sent them relief. For a more full description of these scenes, I read from the historical address of Colonel (now General) Thomas L. Kane, who was an eye witness.

"A few years ago," said Colonel Kane, "ascending the Upper Mississippi, in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed Tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond, and idle settlers, and a country marred, without being improved, by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the back-

ground, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakeable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary street. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it, for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand.

"If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heartsease, and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tip-toe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the

naked floors. On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was there to take in their rich harvest.

"As far as the eye could reach they stretched away—they sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence,

they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it, one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had

been lightning-struck the Sabbath before ; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the divine wrath left by the thunder-bolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I edged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human beings, whom my movements roused from uneasy slumber on the ground.

"Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street vendors of apples and pea-nuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries ; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow, awkwardly, sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed ; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I

heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift wood outside.

"Dreadful, indeed, was the suffering of these forsaken beings ; bowed and cramped with cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick ; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever were searching to the marrow.

"These were Mormons, in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Ill. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels ; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread ; these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of the dying.

"I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song ; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivarie unison their loud-tongued steam-beat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful train

their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, 'What had been their fate—what their fortunes?'"

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

No sooner had Aurelian attained the Roman purple than the beauty and fame of Zenobia excited his jealous cupidity, and he marched with a powerful army to invade her provinces and subdue them. Zenobia, undismayed by so formidable an antagonist, made preparation to confront the Roman hero, and at length a general engagement took place between their armies near Antioch. After a desperate struggle Roman discipline and art prevailed over the tumultuous and irregular assaults of the valiant Syrians, and Zenobia was compelled to retire to Emessa. Another conflict took place between the two armies under the walls of that city, and with the same result. Zenobia then fled to Palmyra, and resolved to defend herself and her authority till the last extremity. Aurelian hastened to the attack. His first step was to send the chivalrous queen orders to surrender. She replied in a haughty letter in Greek, penned by her secretary, the celebrated Longinus, defying the invader. The siege was immediately commenced. Zenobia displayed the utmost energy and fortitude in defending her capital and throne, and would probably have succeeded had not the troops, which were marching from the allied kings of Persia and Armenia to her aid, been bought over by Roman gold and induced to desert her cause. When she heard of this reverse of fortune she fled from Palmyra in the night, with the most faithful attendants on dromedaries; but, being overtaken by the Romans, she was

captured while crossing the Euphrates, and brought into the presence of Aurelian loaded with chains. By her eloquence she softened his resentment. She escaped the sentence of death, and was reserved to grace the conqueror's triumph at Rome. As she rode along in the procession behind Aurelian's car, she was almost covered and crushed by the load of gold and jewels with which she was adorned. After having thus contributed without resistance to swell the triumph and glory of the victor she was permitted to reside at Rome; was treated with great humanity by the emperor; a large portion of her wealth, which was immense, was restored to her, and she spent the rest of her life at that city in tranquil security and repose. During her whole career she remained attached to the religion and people of her mother's ancestors, was proud of her Jewish origin, and it is probable that the protection which the Jews enjoyed throughout the Roman empire during her lifetime, was due in a great measure to her kindly influence. She was an admirer of the celebrated Paul, Bishop of Samosata; and at her suggestion, as it is generally supposed, he made efforts to accomplish a union between the Jews and the Christians. Paul was a Unitarian in sentiment, and might more readily harmonize with the Jews on the subject of the Divine Unity than those Christians could, who entertained a theory on that subject which cannot very easily be distinguished by the unlearned from that of three Gods. But these efforts, like

all others made to accomplish that purpose, failed, and few conversions took place on either side.

Yet, as Christianity was gradually becoming more and more powerful throughout the Roman empire, and creeping slowly upward, until at last it seated itself on the throne of the Caesars in the person of Constantine the Great, continual efforts were made by the Christians to convert the Jews, as well as all other classes of religionists; and many singular scenes took place between them. One of these we may narrate as being indicative of the spirit of the times, which occurred at Rome. A controversy or debate took place in the presence of the Roman Emperor, between the heads of the Jewish and Christian communities in that city. Sylvester, the Bishop of Rome, who had acquired considerable fame as a thaumaturgist, or worker of miracles was also present. In the debate which ensued, the Christian prelate gained the advantage; and the discomfited Jews, in the excitement of the moment, had recourse to magic, the arts of which were better known at that period than at the present. The Jewish rabbis offered to demonstrate the truth of their doctrine miraculously, by striking dead an ox which was brought forward for the purpose, by the utterance of a single word. The Christian accepted the challenge; the ox was produced; the chief rabbi whispered a word in his ear, and the brute instantly fell dead. The Jews set up a great cry of triumph, and the Christians seemed overwhelmed with mortification. Sylvester answered, that it seemed unaccountable that he who uttered the mysterious and talismanic word was not himself slain by it as well as the beast who heard it. The Jews retorted that so vain a quibble did not invalidate the miracle, or diminish the force of the demonstration produced by it; that acts and not quibbles were the proper tests of truth. "So be it, then," exclaimed the irate Sylvester: "If this ox comes to life again, at the utterance of the name of Christ, will you believe? The Jews imprudently assented. Sylvester then raised his eyes to heaven, and exclaimed: "If He be the true God whom I preach, I command thee, oh ox, in the name

of Christ, to arise, and stand on thy feet." The ox incontinently arose, walked about, and began to eat. The Jews were vanquished: and the Christian version of the story is, that they all acknowledged the force of the argument by becoming converts to the faith of their opponents.*

Constantine the Great became sole emperor of the Roman world in A. D. 323. Having become a convert to Christianity, his feelings toward the Jews were hostile. His mother, St. Helena, was an enthusiast in the new faith; and she exerted the influence which she possessed over her son to the injury of the Jews. He decreed that, if persons of that race should in any way molest or injure a Christian convert, they should be burned alive. Constantine further decreed that no Christian should become a Jew, under the penalty of very severe punishment; and afterward, he forbade Jews to hold Christian slaves under any circumstances. The Jews were also compelled to perform the functions of certain repulsive public officers, such as the "decurionate;" and the emperor forbade Christians to observe the anniversary of the Passover, because it was a peculiar rite of the Jews, "the most hateful of all people!" As is always the case, the hostility of men in power against any community, induced those whom they governed to follow and imitate their example; and the prevalent tone of feeling throughout the Roman empire toward the Israelites became greatly embittered.

Constantine also added greatly to the provocations of the Jews by his efforts to adorn and rebuild Jerusalem. This ancient name of the city had been so schemed and forgotten, and its substitute *Ælia* had become so universally prevalent, that when one of the Christian martyrs, during the prosecution by Maximin, stated that he was a native of Jerusalem, none who heard him, not even the governor of the province who condemned him, understood the word, or knew what it meant. Constantine restored its ancient appellation to the place. He adorned it

* The fabulous nature of this bovine argument is evident on the very face of the account; but it is characteristic of the spirit of the age.—Ed. J. C.

with many splendid edifices. St. Helena, his mother exhibited her Christian zeal by erecting a stately church on Mount Calvary, commemorative of the crucifixion of Christ; and among other pious acts she even discovered the true cross on which Christ had suffered; of which, as Luther satirically yet truly asserted, as many fragments and splinters have been preserved and enshrined throughout the world, as would be sufficient to construct a man-of-war ship.

Soon after the occurrence of these events in the East, the Jews who were dwelling in the western countries of Europe, attracted attention by the fresh persecutions to which they were subjected. A large number of them dwelt in Spain; and the Jews themselves asserted that their residence in that kingdom was dated from a very early period; that they were introduced there by the fleets of Solomon and Nebuchadnezzar; and that subsequently the Emperor Hadrian transported thither forty thousand families of the tribe of Judah and ten thousand

of the tribe of Benjamin. During the process of time their descendants had become numerous and wealthy, and they exhibited a very rare peculiarity with the history of this people, in that they had become, in a great measure, farmers instead of pedlars, and land-owners instead of merchants. Constantine, the son and successor of Constantine the Great, decreed that the Jewish and Christian farmers should no longer mingle together to commemorate, by festive entertainments, the gathering-in of the harvest. On such occasions the Jews had been accustomed to offer a devout petition to God, that, even in the land of exile, He would permit His rains to descend and His sunshine to ripen the fruits of the earth. This prayer at length gave offence to the Christians; the Jews were thereafter forbidden to utter it, and the Council of Elvira added the solemn sanction of the Church to the prohibition by a decree which furnished a not very amiable exhibition of Christian charity.

[TO BE CONTINUED.]

KEEP THE CONSCIENCE CLEAR.—How many bitter thoughts does the innocent man avoid! Serenity and cheerfulness are his portion. Hope is continually pouring its balm into his soul. His heart is at rest, while others are goaded and tortured by the stings of a wounded conscience, the remonstrances and risings up of principles which they cannot forget, perpetually teased by returning temptations, perpetually lamenting defeated resolutions.—PALEY.

BAPTIZING IN THE HIGHLANDS OF TEESDALE.—During the summer a minister of the Wesleyan denomination, stationed in Weardale, Durham, paid a visit with a friend to the wild mountain pass of High Cope Nick, in Westmoreland. On their return home through Teesdale, the long walk and the mountain air gave the tourists an appetite, which was appeased at a farmer's board in Birkdale, near Caldron Snout, at which they called and got a Teesdale welcome—bread and milk. Just after the travellers had left, it struck the farmer that two of his children were not baptized, and this was an opportunity not to be lost sight of; so he went out and stopped the departing guest with "Hollo!" The minister's companion went back, and the Teesdaler, pointing to the individual with the white choker, said, "Can yon fellow dew ba'rn's?" meaning christen children; "because," he said, "we ha twee ed wants down; ga' en tel' em ta cu' back." The friend went to his reverence and interpreted what the good sire wanted. So they re-entered the house, and the farmer saluted the minister with, "Can thoo dew ba'rn's?" and, being answered in the affirmative, preparation was made for the ceremony. Jonathan was to be baptized first, but was out playing. However, he was brought in, not at all "fettled" for the occasion; nevertheless he got baptized; and then came Nickle's turn. But the good-natured father found Nicholas asleep in the cradle, and he said, "Nickle's asleep, so we'll nut wacken em; ye may co' some other ta'em and dew Nickle, and then they'll a' be dune."—*Scotsman*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1868.

THE TRUE FAITH.

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It is a favorite doctrine with many professing Christians that it is impossible to please God by any works that they may do, seeming to base their hopes of salvation solely upon mere faith in the merits and atonement of the Savior. The Apostle John, knowing that there was an ever opposing influence to the truth, said: "Beloved, believe not every spirit, but try the spirits whether they are of God." The Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Searching by the light of the Spirit and in accordance with the law, the true faith is easy to discover and understand, but not otherwise, for it is written, "what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." From this we can understand why there is so much error concerning the doctrines of Christ; they are too often taught by the wisdom of men; lacking that Spirit of revelation, errors and differences exist on every hand.

The true faith consists in not only believing that Jesus Christ is the Savior of mankind, but also in keeping His commandments, without which it can never be made manifest. It requires living by every word that proceedeth out of the mouth of God; not only believing that He sent His Son to be offered up, but receiving the instruction that He taught, and constantly carrying out the principles He endeavored to inculcate. By this we prove that we love Him, and that we have faith in Him; and our faith is strengthened and increased by keeping His commandments. But to say that we believe on Him, while our conduct is not in accordance with His instructions, amounts to but little save a mere declaration.

Much of the interest in the Gospel has been thwarted by the assertion that the Bible is not to be understood as it reads, and that it is impossible for fallible man to live up to the principles the Savior taught. And instead of gratitude being manifested toward those who bear the glad message of the plan of salvation that has again been restored to the earth, inculcating the necessity of keeping all the commandments of God, men frequently manifest anger, instead of joy, for the glorious light and truth that would wean them from error. It is very certain, no matter how enthusiastic we may be for error, that it can never save us in the kingdom of God. The true faith alone can put us in possession of those vitally important truths, the practice of which will bring us to the knowledge of Him whom to know is life eternal. It is written: "Thou believest that there is one God: thou doest well: the devils also

believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" This is obviously correct, for if we can be saved by faith alone, then we need not repent of our sins, we need not be baptized for the remission of them, neither need we receive the Holy Ghost by the laying on of hands; believing that Christ had done all that is needful, we should never be born of the water nor of the Spirit, without which the Savior emphatically declared a man could not enter into the kingdom of God. (John iii.) His farewell instructions to the Apostles were: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark xvi.) The Apostles, in obedience to the divine instructions, commenced their ministry at Jerusalem, under the inspiration of the Comforter—the Holy Ghost promised by the Savior, and testified boldly that Jesus was the Christ, and that he had ascended up to heaven. When the sinners were pricked in their hearts, and cried out: "Men and brethren what shall we do?" the Apostles, under the influence of that Spirit without which no man can know the things of God, did not tell them to merely believe, for they did believe, but said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They did not make this promise actuated by the wisdom of man, but, having received the Holy Spirit, and knowing of the promise of the Father, they could certainly promise that great gift.

The Apostles successfully continued their mission and, according to the record left of their ministry, they always taught sinners this same doctrine. With them, Christ and Him crucified consisted in testifying of the resurrection of Jesus Christ; and then, when sinners believed, as in the case of Philip's preaching Christ in Samaria, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," the Holy Ghost was given them; "Then laid they their hands on them and they received the Holy Ghost." (Acts viii.) Notwithstanding Paul had an open vision and conversed with Christ, he had also to receive the same ordinance, for it was the only way by which men could be saved in the kingdom of God. These are termed the first principles of the true faith, and they are as eternal as their great Author and Teacher. This is the door or entrance into the sheep fold by which "if any man enter in, he shall be saved, and shall go in and out, and find pasture;" it is the narrow way that leadeth to life everlasting.

After the Apostles had formed churches at Rome, Corinth, Ephesus and other places, when it was not convenient to visit them, they wrote letters which, thanks to the kind providences of an All-wise God, have been handed down to us for our edification. These letters were written to those who had not only believed, but had been baptized and had received the Holy Ghost, by which they had become members of the Church of Christ and were designated Saints; and it was unto those who had obeyed the word of the Lord through the Apostles and Elders that these epistles were written which, so far from assuring them that they were saved because they had believed, been baptized and received the Holy Ghost, much less merely believed, or were to be saved by faith alone, assured them that it was absolutely necessary to purify themselves and to abstain from the corruption of their neighbors. This is obvious to every Bible reader who thinks for himself and, realizing that he

is a responsible agent before God, knows that he cannot either be justified or saved by a false doctrine, no matter though it may have been advocated by a very worldly learned man, who may or may not have acted very sincerely in advocating it.

If the Bible is true, and the practice of the principles of holiness, without which no man can see God, are necessary to obtain life everlasting, then it is very clear that no man can be saved by faith alone, consequently those who believe that that is the true faith must of necessity be mistaken; while, on the other hand, if the word of the Lord is to stand forever, and not one jot or one tittle to fail, but every word to be fulfilled, then it is essential, if we wish truly to become the disciples of Christ, if we wish to obtain salvation in the kingdom of God, and to truly love the Redeemer, that we should embrace the true faith, as it is taught in the law and the testimony, in its fullness; not a few of its principles, but all of them. Then, when we manifest by our works that we have embraced in our actions the true faith, it may be said of us, as it was said of Abraham when he manifested his faith by his works, that we are justified by our faith, but not until then. The fullness of this the true faith is taught in the Church of Jesus Christ of Latter-day Saints. The Saints enjoy the gift of the Holy Ghost and the blessings of the Gospel according to their faith and works, which is the result of the true faith having been again restored to the earth; and He who hath restored it is gathering His children, who will be obedient to His word, where they can be more fully instructed in every principle pertaining to salvation in the Celestial Kingdom of our God.

G. T.

CORRESPONDENCE

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ENGLAND.

Bristol, Nov. 25, 1868.

Pres. A. Carrington.

Dear Brother,—I arrived in this Conference on the 24th of July, 1868, and was most kindly received by the Saints and Elder J. F. Gibbs, and found affairs, with but few exceptions, in very good condition.

It has been a source of pleasure to me to visit the various Branches; I have also had great satisfaction in visiting the Saints at their firesides, and greater joy to find most of them endeavoring to live their religion. And, although the great majority are very poor and employment scarce, they do all they can to help forward the glorious work of the Gospel, and put by as much as possible to help secure their emancipation. There are some that will have means sufficient to pay their emigration, and they are preparing to leave; but there are many who have not sufficient to sub-

sist upon, much less to help themselves away, and if times get much worse their condition will be deplorable.

The greatest inconvenience I have to contend with is the long distances between Branches, which prevent me from being as often at each place as I would like, and hinder me, in some degree, from searching out those that love the truth and winning them into the fold of Christ; nevertheless, we have, through the blessing of Heaven, the privilege of baptizing some. I am pleased to say that in many places old prejudices are gradually giving way, since the world have become better acquainted with our views and principles; and I look forward with joyful anticipation to the time when they will more fully understand the object of the kingdom of God. I feel well and encouraged in my present field of labor, and I hope to be able to do some good.

Ever feeling to sustain you by my faith and prayers, with kind regards to you and all in the Office, in which brother Moore joins, I am, most sincerely, your brother in the Gospel,

A. W. BROWN.

London, Dec. 1, 1868.

Pres. A. Carrington.

Dear Brother,—I am happy in being able to state that, as a great majority, the Saints here are trying to live up to the instructions of those who are placed over them—doers as well as hearers of the word; and, although they are subjected to very sore trials, through want of work and, consequently, to a certain extent, the want of the necessaries of life, they still continue to exercise faith in Him who hath promised his Saints that “He will never, no, never forsake.” The pleasure this feeling gives us, when

associating with people of this determination to “Hold fast on to the iron rod,” is such as I cannot describe.

The Priesthood in this Conference are faithful in their teachings, exemplary in their conduct and conversation, and willing to be directed. We enjoy, on the last Thursday in each month, a meeting of all the Priesthood in this Conference, that can conveniently attend, and we are mutually blest with the teachings of that Spirit which leadeth into all truth, and are thereby enabled to prosecute our labors with perseverance and diligence, hoping for that reward which our Father in heaven is waiting to bestow on all his faithful sons and daughters.

Trusting that you are in the enjoyment of health and strength, in which the brethren join me, I am, your brother in Christ,

J. F. HARDIE.

MINUTES OF A CONFERENCE

HELD IN THE PEOPLE'S HALL, MARSHALL STREET, HOLBECK, LEEDS,
SUNDAY, NOV. 8, 1863.

10.30 a.m.

Present on the Stand,—Albert Carrington, President of the European Mission; Alonzo E. Hyde, Pres. of the Leeds Conference; Henry Woodmansee, Pres. of the Southampton Conference; James Needham, Pres. of the Kent Conference; Orson C. Holbrook and John Mace, Travelling Elders of the Leeds Conference; and J. M. Ferrin, Travelling Elder of the Manchester Conference.

Pres. Hyde expressed his gratitude for the privilege of meeting with the Saints in a Conference capacity under such favorable circumstances, and hoped that on this occasion we would exercise the high privilege of Saints, that the Spirit of God might be so manifested in our midst that the business which might be transacted and the teachings which might be given would be dictated unto Divine acceptance. He then read the statistical report of the Conference for the half-year ending Oct. 31st, as follows:—
Number of Branches, 11; Elders, 74;

Priests, 22; Teachers, 10; excommunicated, 11; died, 5; emigrated, 47; baptized, 75; total, 524. He also read the financial statement for the same period, which showed the Conference to be in a prosperous condition. He remarked that it gave him great pleasure to state that the amount of money which had been paid into the Emigration Fund by the Conference, during the last three months, exceeded the amount paid during the twelve months previous, which spoke louder than words of the determination of the Saints to do all in their power to gather to the bosom of the Church.

Elder Holbrook reported his labors in the Conference, remarking that he had labored here since June last with a great degree of pleasure, having found that the people in this Conference were zealous of good works and were striving, to the utmost of their ability, to live up to the knowledge which they had attained through obedience to the Gospel. He had

seen a marked improvement amongst the Saints, which was a source of joy to him; and he exhorted them to continue in well doing, that they might gain the prize of eternal lives.

Elder John Mace reported his labors in the Conference, corroborating the statement of Elder Holbrook, as to the faithfulness of the Saints; and said that the reward in store for the righteous would more than compensate them for all the difficulties and trials through which they had to pass in this state of probation. He desired to live and die faithful to the cause of truth, knowing that thereby he would gain eternal life.

Pres. Hyde said he felt gratified in being able to state that, for faithfulness and integrity to the cause of truth, the Saints in the Leeds Conference were deserving of much commendation. He then presented the general Authorities of the Church in the usual manner, all of whom were unanimously sustained.

Pres. Woodmansee remarked that he experienced a great degree of pleasure in again meeting with the Saints in Leeds, having formerly labored in this Conference, during which time he had formed many pleasing acquaintances and spent many happy days, the remembrance of which would ever be gratifying to him. He testified to the faithfulness of the Saints in this country, so far as his observation had extended, and spoke encouragingly of the brightening prospects before them.

Elder Holbrook expressed his thankfulness for being called to be a minister of the word of God to the people in this the evening of time, and desired to so live that, through the assistance of the Holy Spirit, he might be enabled to accomplish the object for which he was sent.

2 p.m.

Elder Ferrin spoke of the condition of the Saints in Utah, showing that the Lord had been ever mindful of His people in overruling for their good every scheme which their enemies had devised for their destruction; spoke in terms of admiration of the high moral excellence to which the people of that Territory had attained, and of the spirited efforts which were there being made for gathering scattered Israel, and urged upon the Saints the necessity of corresponding efforts on their part, that the desired object may be satisfactorily accomplished.

Pres. Needham said he felt happy in seeing so many familiar faces before him, he also having labored in this Conference previous to his appointment to the Presidency of the Kent Conference; he also rejoiced in testifying of such glorious principles as were embodied in the Gospel, and wished that he had the privilege of declaring them to all men. He had left his home for the sole purpose of declaring the truth and warning men to repent of their sins, and desired to do so whenever an opportunity was offered, that he might, upon returning to his home, feel that he had performed his mission with honor.

Pres. Hyde spoke a short time upon the first principles of the Gospel.

6 p.m.

Pres. Carrington occupied the evening, imparting such instructions as were deemed most appropriate to the assembled Saints, who felt amply repaid for coming together, though many had come from the most remote parts of Yorkshire.

The meetings were opened and closed as usual.

ALONZO E. HYDE.

RELIGION FOR CHILDREN.

A Sunday-school teacher has written to one of our contemporaries to complain of the "children's revivals" which are now, it appears, being held weekly at Mr. Spurgeon's Tabernacle. At the meeting which he describes,

after hymns, prayers, and a sermon made up of sensational anecdotes, the "revival" exercises began. "Those who love Jesus hold up their hands," said the preacher, and a "thousand hands" were held up. "Those who

wish to come to Jesus hold up their hands," he exclaimed, and again a "thousand hands" were held up. Thereupon, the show of tiny palms being satisfactory, a number of grown-up persons distributed themselves among the little ones, and began so to work upon their tender imaginations that before long they were all sobbing, crying, and in various ways showing, to the satisfaction of their admonishers, the working of grace within them. Then they were taken into another room to be privately "dealt with by the Inquisitor-in-chief." What passed in that secret chamber we are not told; but, the children having been thus disposed of, the elder persons began to exercise their pious fervor upon one another. "Girls of eighteen and nineteen made unsolicited overtures to lads of the same age to state their religious or irreligious experience, and lads of the same age offered the same assistance to them in return. "As I stood looking on the scene," adds the writer of the letter, "I made room for a young lady to pass. She, however, stopped and asked me, 'Do you believe in the Lord Jesus Christ?'"

Upon the fitness or unfitness of such conduct among young men and women, it is not for us to make any comment. If religious services of this sort satisfy them and their guardians, and there is no proof of open mischief to mind and morals resulting from it, they must be left to follow their own ways of excitement. But like indifference ought not to be shown in the case of little children. This is a much graver error, and one which, though not often in quite such aggravated form, is practiced to a painful extent. To our carnal eyes there seems only a difference in degree between the practices which the Sunday school teacher condemns, and those of which he probably, like his multitudinous associates, heartily approves. Sundayschools have been in vogue, we believe, for fifty years or more. At first they seem to have been chiefly intended, and to that good use they are still sometimes put, as means of teaching poor children, to whom no other education is possible, to read and sing. They are also thankfully used by great numbers of working people, as convenient op-

portunities of keeping their little ones out of harm's way, while they themselves usefully employ part of their hardly earned day of rest in other ways. If the children really are kept out of harm's way, this is a kindly and Christian act. But Scripture stories, the real significance of which they are quite unable to apprehend, are interpreted for them by teachers whose understandings have been warped by their own narrow training; and doctrines, which wise and earnest scholars of mature years find themselves unable to adopt, or only adopt with the modifications suggested by their scholarship, are expounded to them in most mischievous ways, and with most questionable results. The bad effects of ignorant expositions of the passages in the Bible most in favor with such teachers—the stories of Abraham's intended sacrifice of Isaac, the Jewish conquest of Canaan, and the punishment that befell the children who made fun of Elijah's baldness, for instance—must be patent to every one. We wish we could persuade the well-meaning people who do these things that their instruction, mistaken in spirit and in effect, tends to lay up a store of doubts in after years, and of perplexities which all the sermons preached in all the churches and chapels in the land fail to solve. If they would be content to teach their scholars to be truthful, brave, unselfish, and obedient, to read, and to know something of the common things of the life in which they are too soon to be painful toilers, they would do good service. But if they try to teach them theological tenets that are quite beyond their grasp, they only injure them; and the injury is very much greater if, instead of throwing a little sunshine into their saddened little hearts, and awakening a few smiles on their poverty-stricken little faces, they frighten them with fears of hell, and make them show their "love of Jesus" in sobs and cryings. They have a different example in the conduct of Him who took little children in His arms and blessed them, without reading them any lecture, or whispering in their tender ears one word about the terrors of another world.—*Examiner*.

THE TRUE YEAR OF THE LORD.

"Constant Reader" wishes to know whether we date our years from the first of January immediately preceding, or from the first of January immediately following, the birth of Christ. The truth is that we date from neither the one nor the other. Our present reckoning owes its origin to the superficial calculations of Dionysius Exiguus, a Roman abbot of the sixth century. He placed the birth of our Lord in the year 754 from the building of Rome (A.U.C.) Herod, however, who, by the Evangelists, is said to have caused the murder of the innocents after the birth of Christ, died in 750 U.C., according to the unexceptionable testimony of Flavius Josephus. (Conf. Antiquities of the Jews, b. xiv, c. 14, sec. 5; b. xvii, c. 8, sec. 1. Wars of the Jews, b. iv, c. 53, sec. 8). Our Lord, therefore, must certainly have been born before that. Examining Suetonius (Aug. 3, 27) we find that Augustus ordered three censuses to be taken, and from a stone tablet dedicated to that Emperor, and found in a temple of Ancyra, in Galatia, we perceive that they were ordered respectively in 726, 746, and 766 U.C.

The second must undoubtedly be that of which St. Luke speaks (ii, 1). It took considerable time, however, to have a document promulgated over nearly the whole civilized world; considering which we may safely set down the natal year of Christ at 743 U.C., especially as this year coincides exactly with what the Evangelist says, that in the fifteenth year of Tiberius, Christ "was beginning about the age of thirty years, (Luke iii, 23). 778, the fifteenth year of Tiberius' reign, minus thirty years, makes it 748 U.C. This, then is the true year of the birth of Christ, and consequently we are six years behind time. Whether, also, our Lord was born on the 25th of December is very doubtful. Even Jerome, in his sermon on the Nativity, says: "There are different opinions as to whether Christ was born or whether he was baptized on that day." The question, then, about the true year of the Lord, in the sense in which it has been agitated so much of late, should concern us very little. We are in the wrong anyhow, whether we write 1868 or 1869. It should be 1874.—*Cincinnati Commercial*.

SUMMARY OF NEWS.

At Finsbury, during the late election, over fifteen ladies went to the poll and recorded their votes, whilst perfect order prevailed.

Philadelphia, Dec. 2.

General Sheridan's troops on Friday destroyed an Indian village in the Indian territory, after a severe battle. The Indian loss was 150 killed and 60 prisoners. The troops lost 16 killed and 15 wounded.

New York, Dec. 2.

Advises from Cuba state that the revolutionary Junta have issued a proclamation refusing all offers of pardon, and declaring their determination to fight for independence.

AMERICAN ANTIQUITIES.—A Philadelphia paper states that the explorers sent out by a local institute in search of American antiquities have discovered a large number of skulls and idols in the mounds of Indiana, Missouri, and Tennessee. These remains are supposed to be older than any that have hitherto been found in this country, and are believed to have belonged to a race anterior to the Indians. The skulls are smaller than any previously noticed, are box shaped, and almost square. In the same mounds were also found pottery and implements, unlike any that have hitherto been discovered.

The Jesuit priests in the United States are reported to be preparing for the reception of numbers of their brethren, who, expatriated by the recent revolution in Spain, are going to that country.

The marriage-ring of Martin Luther is at present being repaired by a jeweler at Waldenburg, Saxony. It is of silver gilt, and bears the following inscription on the inner surface:—"D. Martino Luthero Catherina v. Bora, 13 Junii, 1525."

EIGHTY YEARS' VOTING.—Mr. Thomas Dutton, of Village-green, Delaware County, has voted for every President from General Washington down to General Grant. At the recent election he was placed in a carriage and escorted by a body guard of his neighbors, who walked on each side of the carriage to the poll, and there lifted him into a chair and bore him on their shoulders until he deposited his vote. Mr Dutton enjoys his usual good health, and will be 100 years old in February next.—*Philadelphia Ledger*.

THE RESURRECTION PLANT.—The latest curiosity is the so-called Mexican Resurrection Plant, which is exhibited and sold in New York. The plant is apparently dead, but it requires only water to unfold before the eyes with rich leaves of an emerald hue. It is a native of Southern Mexico, where, during the rainy season, it flourishes luxuriantly, but in the dry weather dries and curls up, and is blown about by the wind. Every such specimen, however, when placed in a plate of water, burst into new life.

SUICIDE TROUGH RELIGIOUS DOUBTS.—On Wednesday, 2 inst., a boy, 14 years of age, named Oliver Jones, was found dead hanging by a beam in his master's warehouse, at Mold. The boy, who was of a very nervous temperament, had been at a religious discussion between Mr. Parkinson and Dr. Christie, of Hawarden, at Mold, and during the conversation which took place at the meeting the boy became so excited and frightened that he asked his uncle not to go away from him. It is stated that he was much affected by an expression which is attributed to one of the gentlemen that 99 out of every hundred of the human family were doomed to destruction. He seemed greatly excited at times next day, and then become very desponding. He was found about noon suspended from a beam in his masters warehouse. The jury returned a verdict of "Suicide while in a state of temporary insanity."

A NEW BEGGING "DODGE."—Two New York beggars of Irish nativity have invented a dodge worthy of Rome. There are two parties to the trick—a "blind" woman and a "drunken sailor." The method is this—The "blind" woman, with her tin sign on her breast, seats herself on the kerbstone. The "drunken sailor" appears and administers to the unfortunate creature several vigorous kicks. The woman howls, the sympathy of the passers-by is aroused, the brutality of the "drunken sailor" is loudly denounced, and a shower of paper currency falls into the lap of the sufferer. This swindle is repeated an indefinite number of times. Each night the accomplices divide a bounteous harvest.

A NEW ANTI-POPERY MOVEMENT.—The "Free Grace Protestant Union" is the latest outcome of the "No Popery" revival. The mission which this union has undertaken is "to stir up and keep alive a strong Protestant feeling among the people of this land." The existing machinery is apparently judged altogether unequal to the crisis. Something more, it would seem, is required than Mr. Murphy's delightful and edifying addresses on the confessional. The eye is to be appealed to, as well as the ear. The committee of the union have come to the stupendous resolution to "purchase a first-rate magic lantern with dissolving views"—the object being to "illustrate lectures on the most striking massacres, &c., recorded in Foxe's 'Book of Martyrs,' in order that people may judge of what Rome is by her actions; and that from seeing pictures of what she has done they may know what she would now do if she only had the power." Money is, however, unfortunately wanted, and a "special appeal" is made "to those who love the civil and religious liberties which have been so long enjoyed by all classes in this Protestant realm."